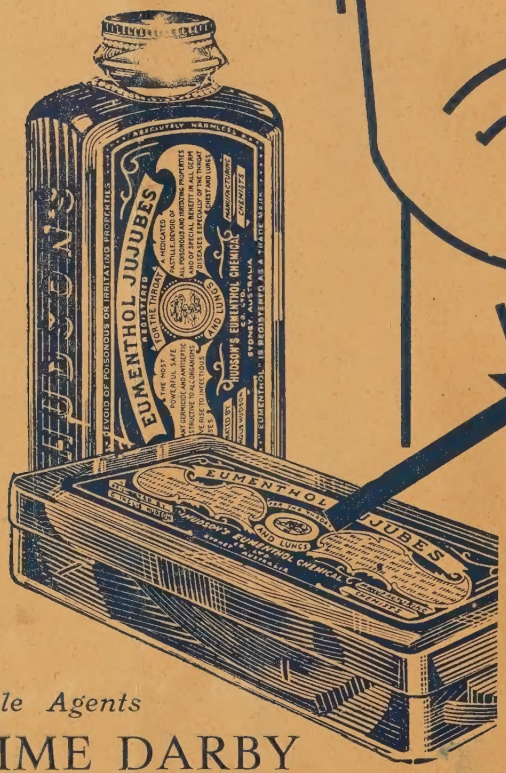
Malaysia Message

SINGAPORE
APRIL
1941

Photo by McGraw

A Fishing Boat at Pangkor Island
(See page 2)

HUDSON'S EUMENTHOL JUJUBES



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IN THIS ISSUE

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THE MALAYSIA MESSAGE

APRIL 1941

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CALENDAR OF COMING EVENTS

Apr. 6 Palm Sunday.

Apr. 7-11 Holy Week Services. The Wesley Churches. Singapore and Kuala Lumpur.

Apr. 10 Day Schools Close.

Apr. 11 Good Friday.

Apr. 13 Easter Sunday.

Apr. 22-24 R. E. Conference, Kuala Lumpur.

May 10 Art and Handwork Exhibition, Ipoh.

May 24 Empire Day. Scout and Cubs, Annual Renewal of Promise, Ipoh.

Aug. 6 Fifth combined A.C.S. and A.C.C.S. Primary Department Sports, Ipoh.

Oct. 18 Scouts Sultan Shield Competition, Ipoh.

RELIGIOUS EDUCATION MONTH BY MONTH PROGRAMME

May 11 Parents' Day.

June 15 Children's Day.

July 15 Home Missions.

Oct. Temperance.

Nov. 9 Good-Will Sunday.

Dec. 25 Christmas.

PLEASE??

Since last year we have tried to place in this column all the dates of interesting and important events that were to take place in the various centres of our Methodist work. Some centres cooperated in a very fine way and others have paid no attention at all to our requests. The purpose of this column is chiefly this, that any reader can see at a glance what an amazing programme we carry out during the year and what a force Methodism is in this country. Let us know early each month all the dates that may be of general interest regardless of how far in advance they may be.

PICTURES

We request all who submit pictures for publication to send in only black and white in glossy finish. Sepia pictures are very difficult to reproduce. We prefer action pictures to group pictures. Pictures make for interest and every article about local events and local programmes is enhanced by a picture or two.

THE MALAYSIA MESSAGE

OFFICIAL ORGAN OF THE METHODIST CHURCH, MALAYSIA

VOL. 51 SINGAPORE, APRIL, 1941 NO. 4

EDITORIAL

EASTER IS THE STORY OF AN EMPTY TOMB. Easter is God's answer to what man attempted to do on Good Friday. Easter stands for the Christian's unshakeable belief in immortality.

THE RISEN CHRIST AND IMMORTALITY

What happened on that first Easter Morning is responsible for the entire Christian movement and Theology. Without Easter there could be no Christian belief in immortality. Without the *Risen Christ* we would be no better off than other religions. We might believe in a speculative immortality, we might have faith that God would do it for us, we might even posit a heavenly existence, but our words would lack conviction.

Even on that first Easter Morning Christ was invisible to the eye of sense. It is obvious from a careful study of the resurrection narratives, plus St. Paul's great exposition in I. Corinthians 15, that our Lord's resurrection body was a spiritual body, it was invisible to the natural eye, When He visited His disciples it was needful that they should be endowed with spiritual vision; and, until this miracle had been wrought upon them, they were unaware of His presence; though He were by their side, they never perceived Him. Not until their spiritual vision was suddenly unveiled did the two Emmaeus disciples behold Him. Mary in the garden, even with her woman's intuition and her deep love for her Master, failed to recognize Him until He gave her a token. "*Him*," says St. Peter in the Acts of the Apostles, "*God raised on the third day and gave to become visible, not to all the people but to witnesses that had been before chosen by God.*"

One of the things that Christians of today must come to believe in is the perpetual presence of the *Risen Lord*. "*Where there are two or three assembled in my name, there am I in the midst of them.*" "*Behold I am with you all the days until the consummation of the age.*" He is here at this hour, the same as during those forty days after His resurrection; and at any moment He might lift the veil from our hearts and manifest Himself to us, even as He did to Mary and Peter and John.

The message of Easter is a message of immortality which challenges the evil and tragedy and suffering of the word with the greatest gift of God, the gift of Himself, that "*where He is we might be also.*"

NO BIBLE BLACK OUT ANYWHERE

IN THE SWIFTLY MOVING STORM OF ANOTHER WORLD war, which is daily being carried on further and further, there is need for something that is enduring. While the whole organization of human life is being disrupted, hundreds and thousands of people—from our soldiers on the battle front to little children in many lands—cry out in desperation for help. Those whose loved ones have passed on, either on the fields of battle or because of a bomb-destroyed home, long for comfort. Thousands of refugees, not knowing what tomorrow will bring, seek security during these bitter days. We are asking the question again and again whether human beings can actually create a lasting civilization, whether trade, art, culture and valuable social institutions are always to end in a whirlwind of hate and violence ever more destructive? Men can endure almost anything if they think there is a prospect of good for their children and grandchildren, but if the end is only frustration and disaster, then indeed is the heart cast down to the lowest depths of despair.

In hours like these, the hearts of people everywhere are open, as we must sadly admit they are not in better times, to the Word of God. As we now read the Old Testament we see as never before how modern it is in its experience of wars and of despairs as black as any the race has ever seen. But the Bible also knows the supreme answer for a time like this "*I am the Way, the Truth, and the Life . . . In the world ye shall have tribulation: But be of good cheer; I have overcome the world.*"

The Bible is not only the Word of comfort and of distant hope but it shows us God's plan for the healing of the nations and for the building of a Kingdom of God, not in some far away heaven millenieums removed from us but a heavenly Kingdom of Brotherhood and Goodwill among us.

Let every Christian these days determine that come what may, we shall never permit a Bible Blackout. The printed Word of God, which is the only positive answer to the world's despair must be made available so that every man can read. Our local Branch of the British and Foreign Bible Society is having great difficulty in filling the needs of Malaya. The Dutch Bible Society in the Netherlands East Indies, now cut off from its mother country, is being cared for by the American Bible Society. But budgets everywhere are being slashed until the Bible Societies hardly know how they can continue their good work. For 125 years the British and Foreign Bible Society has distributed the Scriptures throughout the world. It is the Bible that has brought the Light to Malaya, let us therefore support the Society that fosters its printing and distribution.

OUR MALAYAN PASTOR'S SCHOOLS

THE FIRST PASTORS' SCHOOL EVER HELD in Malaya assembled at Changi, Singapore, in August 1925. The second one was held at the same place in September 1927, and since then our Methodist Pastors have met together annually with but one or two exceptions. Last year we were able to hold only a school for our Sarawak

Chinese Ministers due to lack of income which formerly came to us from the Methodist Church in Switzerland and the General Conference Commission on the Courses of Study in New York City. We are not anticipating any greater income this year. Therefore, if we are going to have these essential schools for our Chinese and Indian Pastors this year we shall have to have much greater support from our individual churches and laymen than we have had in the past. For a number of years the individual churches here paid approximately one-sixth of the cost of the Pastors' Schools. This year we anticipate being able to secure from our foreign friends only one-third of each school's expenses. Thus, if we are to hold our annual Malaya Chinese and Tamil Pastors' Schools, we shall have to receive a much greater amount of help from each congregation. These Pastors' Schools cost approximately $25.00 per pastor, the cost covering third-class railway fare, good food and lodging and the expenses of the faculty. We hope that not only all of our congregations but also individual laymen will come to the support of these valuable schools. Conference Benevolence vouchers will be given for all such contributions. They may be sent direct to the Dean at 48 Canning Rise, Singapore.

Orphaned Missions

By J. A. S.

Hitler does not think that education should be extended to people of Non-European origin. Says he in *Mein Kampf*, "Mission education in Africa is based on the absurd notion of making lawyers out of half apes." But then we should also remember that in another part of the same book he says that the bigger the lie you tell the more likely people are to believe you!

So all aid to Mission Stations established by European countries in Asia and in Africa stopped as soon as the German soldiers goose-stepped into these countries. The total annual cost of these Missions was $35,000,000 (Straits). In spite of the fact that not even a little of this necessary expenditure reaches the men and women in charge of these stations, they are determined to stick to their posts and carry on the work regardless of whatever personal sacrifices they have to make. From Canton comes the request "We naturally only ask for our daily bread. So $40 would be enough for one person a month." Danish missionaries in Nigeria where cost of living is even cheaper ask for less—$20 for a married couple, and $15 for a single person."

The Christians in America have taken on the task of keeping these missions functioning for the duration of the War. Already America is sending out $40,000,000 to finance its own Mission stations—and all this is raised from voluntary contributions.

In Hong Kong is situated the Tao Fong Shan Mission (led by Dr Karl Ludwig) whose symbol is the Christian Cross growing out of the Lotus flower, the symbol of Budhism. The object of the Mission is to convert Buddhist Priests to Christianity, and to help them carry the Gospel to their own people. American Lutherans are now meeting the cost of this Mission.

Dr. Vedhanayakam Samuel Azariah, Anglican Bishop of Dornakal, works among the so-called "Untouchables" of India. His diocese is the fastest growing in the world, no less than 10,000 converts being admitted into the Church each year. The S.P.G. (Society for the Propagation of the Gospel), a British Mission, which has stations not only in India but in Ceylon as well, is unable to maintain these stations. So the United States Episcopalians are helping these Missions to keep working.

The same story is repeated in many other parts of the world all the way from the coast of Africa to the Pacific Islands.

Under these circumstances America may not be able to help us as much as it has done in past years, so to maintain our Churches and our own Home Mission enterprises more sacrifices on our part will be necessary.

A Meditation on Courage

By Philippe Vernier

(Editor's Note: This is the second of seven Meditations by this writer which we shall publish from month to month. They are taken from the magazine "Fellowship", the January 1941 issue.)

II. GO IN THIS THY MIGHT

Judges VI-14

It is dangerous for you to think too much about your weakness. Sometimes it is a bad excuse that you make, so as to refuse a duty, to back out of a responsibility or to prolong your cowardice in front of a temptation. More often you sincerely believe yourself unworthy of the position offered you, or of the esteem shown you or of the name of Christian that is given you; and your joy in life—as also your fervor and your faith—is gnawed and destroyed by your scruples.

Take to yourself this word: "Go in this thy might!" Accept it as a promise made you by God to supplement your deficiencies, an invitation offered you to trust in him.

The Christian life is a journey. Jesus said "They who do the will of my Father shall know . . ." And St. Gregory: "Whosoever would understand what he hears, must hasten to put into practise what he has been able to listen to . . ."

Therefore do not wait for great strength before setting out, for immobility will weaken you further. Do not wait to see very clearly before starting: one has to walk towards the light. Have you strength enough to take this first step? Courage enough to accomplish this little tiny act of fidelity or of reparation, the necessity of which is apparent to you? Take this step! Perform this act! You will be astonished to feel that the effort accomplished instead of having exhausted your strength has doubled it; and that you already see more clearly what you have to do next.

The great secret, you see, is not to think of yourself, of your courage or of your despair, of your strength or of your weakness, but of Him for whom you journey. Then you will understand that He cannot show you a task without making you capable of fulfilling it, nor send you a trial without also giving you the means of surmounting it. Knowing yourself upheld by His strength you will no longer be concerned about your own, either to doubt it or be proud of it.

The Revelation of Divine Love

"Inscribed upon the Cross we see,
In shining letters, 'God is Love'."

IF one had asked ten or twelve years ago what answer was most frequently given to the question, *Why Did Jesus Die?* the reply would have been that emphasis was being more and more laid upon the revelation of God's love in the life and death of Christ and the influence of that revelation upon human life. In the nineteenth century there had been brought back to the mind of the Church what, strangely enough, was for long far less prominent in its thinking than it should have been—a living awareness of the love of God. The more fully the manhood of Jesus and His sense of vocation were understood, as a result of careful study of the New Testament, the more clearly it appeared that the Cross was the supreme manifestation of the divine Fatherhood. Guided by the gospel record of our Lord's teaching about God, and of His redemptive life and the impression which it made upon His contemporaries, theology was engrossed with "the new thought of as Redeeming Love to which it leads and . . . our crowning Christian conviction that the Advent and the life and death of Jesus were themselves the supreme manifestation of God's redemptive activity toward the human race."

"THE Cross of Jesus represents and reveals the tremendous Cross that is hid in the bosom of God's love and life from eternity." As of the past, so of the future. God who loved us from the first of time, will love us to the last with a love measured in its breadth and length and depth and height, by the Cross where Jesus died. The message of Christ's death does not belong to yesterday only but is spoken to us today, and will be proclaimed to the end of time. True knowledge of God is made possible because Jesus gave Himself in love at Calvary—and so giving Himself bade men discern in His act the will of the Father whom He came to obey and reveal. Whoever was the author of the fourth Gospel, with which this view has a specially close connection, "it deserves to be called the work of John the Divine," writes Principal Frank, "in so far as it suggests for the first time the bringing of the whole of Christianity under a single principle, that of the Revelation of God in Christ."

From "Why Did Jesus Die?" by J. G. RIDDEL

The Cross looks grim. But one thing is sure. That dream of perfect bliss which lures us to evade it will not come true. The primrose path of dalliance is early overrun with briars; and if we must be pierced with thorns, it is more kingly to wear them as a crown.

B. H. STREETER

What though the field be lost?
All is not lost; the unconquerable Will . . .
And courage never to submit or yield:
And what is else not to be overcome?

JOHN MILTON

From "If Jesus Came Back Today"

If Jesus came back today
What would the people say?
Would they cheer Him and strew the way
With garlands of myrtle and bay
As they did on that distant day
When He came to Jerusalem?
What would *Malaya* say
If Jesus came back today?

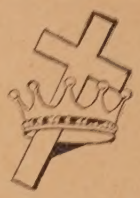
We fashion great churches and creeds
But the heart of the people still bleeds
And the poor still rot in their needs.
We display with pride His cross
In the midst of our pagan life
While we hug to our hearts the dross
Of our selfishness and strife.
What sacrifice have we made
To live the love He prayed?
What willing blood have we shed
To do the deeds He said?
To be popular and well-fed
We forsake the way He led
And follow a ghost instead!

(*With apologies to* VINCENT G. BURNS)

The Late Rev. Stephen Band

The sudden death of the Rev. Stephen Band, Minister of the Singapore English Presbyterian Church, is a great loss not only to the Presbyterian Church in Malaya but to all Church bodies. Mr. Band always had the most cordial goodwill toward The Methodist Church, and the relationship between him and our ministers and people was one of genuine friendship. Mr. Band regularly visited our Malaya Annual Conference, and in 1940 having just returned from England, he gave us an address on the situation of the Church at Home. Mr. Band likewise was a popular speaker at Youth Rallies and at our Epworth League gatherings. A genuine personality, his ready wit, and the radiance of an inner Light, served to endear him to all who had the privilege of knowing him.

Mr. Band was born at Birkenhead on May 9th, 1878. He distinguished himself during his University and Theological career by winning two scholarships. In 1904 he went to South China to serve in Wukingfu as a missionary of the Presbyterian Church of England. After eight years in this service he returned to England and served three different churches in England and Scotland until 1929 when he accepted a call to Singapore. Besides being Pastor of the Singapore Church he was Chairman of the Presbyterian Mission Council and the Field Board of his Church in Malaya. He was planning to retire at the end of June and spend the remaining years of his life in the Cameron Highlands, where he expected to build up a Highlands Church.



Lenten Verse

Prayer

I do not ask a truce
With life's incessant pain;
But school my lips, O Lord,
Not to complain.

I do not ask for peace
From life's eternal sorrow;
But give me courage, Lord,
To fight tomorrow!

—Peter Gething

Ave Crux, Spes Unica!

MORE than two crosses stand on either side
The Cross today on more than one dark hill;
More than three hours a myriad men have cried,
And they are crying still.

Before Him now no mocking faces pass;
Heavy on all who built the cross, it lies;
Pilate is hanging there, and Caiaphas,
Judas without his price.

Men scourge each other with their stinging whips;
To crosses high they nail, and they are nailed;
More than one dying man with parched lips,
"My God! My God!" has wailed.

Enlarged is Golgotha. But one alone
His healing shadow over all can fling;
One King Divine has made His Cross a Throne.
"Remember us, O King!"

—Edward Shillito

Golgothas' Cross

WHAT is the cross on Golgotha to me—
But the brave young Jesus murdered there?
Roman justice debased?
Israel's Messiah lost?
The tender lips agonized?
The active mind bewildered?
The feet, that walked fair Galilee,
Pierced by nails?

I have tried to speak
The words those lips revealed.
I have tried to think as he thought.
I have taught my feet to walk
Humbly as He walked.

And God prepared me a cross.

The arms reach out to gather in
The cripples, the blind, the weak.
The arms reach out to feed them,
To give them to drink.
In these hands the nails are driven.

But the cross points upward.
The arms fold me.
The cross lifts me.
Golgotha's cross is the road to heaven.

—Raymond Kresensky

Loyalties

LET us keep splendid loyalties,
For we are falling prey to lesser things.
What use are breath and strength if we no longer feel
The thrill of battle for some holy cause
Or hear high morning bugles calling us away?
Let brave hearts dare to break the truce with things
Ere we have lost our ancient heritage.
Are we to gain a world to lose our souls,
Souls which can keep faith until death
And die, triumphant, in some crimson dawn?

Nay, we must keep faith with the unnumbered brave
Who pushed aside horizons, that we might reach
The better things: We cannot rest until
We have put courage once more on her throne;
For Honour clamours for her heritage,
And Right still claims a kingdom of its own.

—Walter A. Cutter

A Wonderful Morning

THE first Easter morning was the most glorious hour of history and has shed its radiance down through all succeeding centuries. The empty tomb of Christ turned his tragic cross into an effulgent crown and proclaimed him Lord of Life and Master of Death. Here at last is a visitor from "the undiscovered country from whose bourne no traveler returns." Here is, not simply a whisper from the silence of eternity, but a clear strong voice; not merely a gleam for peering strained eyes but a gush and flood of light from the gates of the celestial city pushed ajar. The Wonderful Night with its Babe of Bethlehem is irradiated by the Wonderful Morning with its risen Lord. In the dawn of this day life takes on grand meaning and immortal hope, death is robbed of its sting, and the light and joy and song of it gild all our crosses and fill all our days. Let every sorrowing soul be comforted, and every fainting heart take courage, and follow the Captain of our salvation who hath marched to the gates of endless joy and opened them for our entrance. Plant a flower of hope on the grave: it "is the green mountain-top of a far new world." We join in the song of the Christian centuries:

Now let the heavens be joyful,
    Let earth her song begin;
Let the round world keep triumph,
    And all that is therein;

Invisible and visible,
    Their notes let all things blend,
For Christ the Lord is risen,
    Our Joy that hath no end.

A BALLAD OF EASTER

I heard two soldiers talking
As they came down the hill—
The sombre hill of Calvary,
Bleak and black and still.
And one said, "The night is late;
These thieves take long to die."
And one said, "I am sore afraid,
And yet I know not why".

I heard two women weeping
As down the hill they came,
And one was like a broken rose,
One was like a flame
And one said, "Now men shall rue
This deed their hands have done."
And one said only through her tears,
"My son! My son! My son!"

I heard two angels singing
Ere yet the dawn was bright,
And they were clad in shining robes,
Robes and crowns of light.
And one sang, "Death is vanquished,"
And one in golden voice
Sang "Love hath conquered, conquered all;
O Heaven and Earth, rejoice! "

THEODOSIA GARRISON

A Layman Speaks

By C. B. Paul

THE duties of a Lay Delegate to the Annual Conference are becoming increasingly more and more important so that time and thought must be devoted to them with the ever changing conditions of the world. A quarter of a century ago the duty of a Lay Delegate was to attend the Conference and just be a passive witness to the proceedings. He had no voice in the proceedings of the Conference not to speak of the right to vote. Probably there was good reason for this.

From a professional stand-point an attitude of this nature could be justified for you can find no layman in any other profession able to advise and guide those belonging to a particular profession like Engineering or Medicine. But the Christian Ministry is such that it can never function effectively without the whole-hearted co-operation of the laity, for it was a layman "Jesus" who reformed Judaism and set it on its true foundation. The Christian Ministry and Education may be cited as two professions where the Laity should play a strong part in assisting those belonging to these respective professions.

If a layman attended the Annual Conference some ten years ago, it was only for the sole purpose of electing a delegate to the General Conference and there his duty ended. Some meetings of the laymen were usually held, and resolutions forwarded to the Annual Conference but they were hardly ever implemented by further action of the Annual Conference.

By the action of the General Conference in 1936 the laymen were given equal voice with the clergy, and were invited to attend the Annual Conference and sit in United Sessions on particular days. This state of affairs was not satisfactory, but assuredly it was an improvement on the old. Later in 1939, by the action of the uniting Conference of the three Methodist groups or churches, the laymen were admitted to full privileges of the Conference, and could vote on all questions except those relating to Ministerial Training and Constitution. So the laymen now have come into their own and sit in joint session in Annual Conference. A separate conference of laymen technically speaking may be reckened out of order, and may be declared as an unconstitutional body.

Thus it becomes incumbent on us, as laymen, to report to you the actions of the Annual Conference with a view to broadcast such information as will contribute to the growth of the Methodist churches in Malaya. "Where ignorance is bliss it is folly to be wise" cannot be taken as a safe guide in spiritual matters.

The New Methodist

The Methodist Christians have been far too contented with their lot in Malaya for one particular reason. A great majority of the Methodists, who were members of our churches during the last fifty years, were Christians who had came from China, India and Ceylon. The Methodist Church had to father this scattered Christian community in addition to its evangelistic and educational work. Though some of these Christians belonged to other denominations they came within the fold of the Methodist Church because of their contact with missionaries in their own lands. But that generation of Christian pioneers is fast dwindling, and the second generation of Christians, who are children of these pioneers, born and brought up in Malaya, have a completely different outlook towards the Methodist Church. The allegiance of the pioneer Christians was with the mother churches in China, India and Ceylon, and financial assistance was freely rendered. Even now occasionally representatives of religious bodies are sent to raise money in Malaya in support of medical and educational institutions. But the children of these pioneers are gradually becoming domiciled, and hence their loyalty and allegiance will be towards those institutions where they have been nurtured.

When the Silver Jubilee celebrations were over, rightly did Bishop Edwin F. Lee put forward the Malayan Methodist Church as the objective of the Methodist Mission for the second half century. The burthen then rests on the younger generation and it is for them that I have written this article.

Attendance at the Conference Sessions should be obligatory. I saw to it that I was present at all the sessions of the Conference, just for the simple reason that I did not want to miss an "iota" of the proceedings. Punctuality again was most essential, for by being late one was apt to miss the discussion where he aimed to take part. This of course could be obviated, if there had been a carefully drawn up printed agenda. But that had not been the case in the past. It is to be regretted that many delegates were unable to be present throughout the entire sessions of the Conference, and no blame could be attached to them; for no one had the time and finance necessary

to enable them to stay in a place like S'pore during a long period of six days. This state of affairs should be remedied.

This Year's Conference

The regular routine business of the Conference was somewhat varied this year by the setting up of the Committee on Procedure. This in the ordinary course of business is the work of a secretary of an association or a club, and is usually done several weeks in advance. The only point where the committee might have been of any assistance, as the Bishop pointed out, was to assist the laymen to bring up matters for discussion, but there the committee was of little assistance.

Many Disciplinary questions arose before and during the Conference, but unfortunately reference could only be made to a single copy of the 1940 Discipline in the Bishop's possession.

Whether the election of the lay delegates be annual or quadrennial, or whether the churches could send more than one delegate, or whether the District Lay Leader had any vote in the Conference, remained unanswered questions, until they were answered at the Conference itself. The Bishop's interpretation of the Discipline was quite acceptable, for he said that a large church that had several charges committed to its care could reasonably send more than one delegate, and that the District Lay Leader could take part in the discussions but had no vote. In the normal course of events the District Lay Leader be a Charge Leader and thus he could function at the Conference in a dual capacity. According to the Discipline the election of the delegates for 1941 should be valid for four years. As no elections had been held in most churches, the question was referred to the churches again and the delegates elected should in normal course of events serve till the end of 1944.

This I believe is inflicting too great a hardship on some delegates. It is not possible for delegates to attend the annual conference for four years consecutively without the expenditure of time, money and privilege leave. The best course would be to alternate such representations between the delegate chosen and the reserve. To follow up a course of proceedings it is essential that there should be continuity of representation for at least four years; but that is not altogether possible in most cases. School-masters are handy for such purposes, but for frank and out-spoken expression one would certainly prefer to have men and women other than those who are always living in school atmosphere.

Resolutions from the Laymen

There were two meetings of the lay delegates and the questions of a National Lottery, Church Finance, and the study of Vernacular were discussed. At a later session of the Conference the question of smoking was taken up, as it was brought to the knowledge of the laymen that in a particular district the District Superintendent with-held the granting of Local Preachers' Licenses to certain individuals, who found it difficult to conform to the Discipline in this respect. The following resolutions were forwarded to the Annual Conference from the laymen assembled:—

1. Whereas it has come to the knowledge of the laymen that Local Preacher's Licenses have been withheld from certain Local Preachers in view of their non-conformity with the Discipline in regard to smoking, the laymen desire the Conference to give a ruling applicable to all the districts in the Conference.
2. That the laymen recommend larger churches to adopt smaller churches and render financial assistance.
3. That the laymen recommend that a committee should be appointed to study the needs of the smaller churches with a view to organising a Domestic Mission Fund for support of Local churches.
4. That the laymen recommend to both the Clergy and the Laity to study one of the vernaculars spoken in this country, in order that they may be able to render assistance in the preaching services.
5. That a National Lottery to raise War Funds is economically unsound and morally harmful, and that public opinion must be won over on this question both by the clergy and the Laity.

The Bishop's remarks on the first resolution are rather significant. He stated that District Superintendents should not be drastic in the application of such rules, but rather approach such individuals in conciliatory manner with a view to making a sacrifice along these lines. The laymen sought uniformity of action, as they did not think it right to penalise a few for the sins of the many.

On the question of financial assistance to needy churches, the resolution aimed at the creation of a fund to carry this out effectively, and at the same time it felt that direct help should be given by wealthier churches. Churches in towns and other well-populated areas may be able to render financial help until such times as a weaker church may be able to stand on its own resources.

The question of a National or State Lottery was considered, and there was a consensus of opinion that the introduction of the same would be economically unsound and morally harmful. Though the question came under the powers of the committee on Public Moral, the Bishop considered the laymen's opinion was in order.

There were several candidates "admitted on trial" to the Conference. When it came to the turn of an Indian candidate several interesting questions were asked, which I consider to be rather significant. The Bishop asked whether he was married, if so whether his wife could speak English and move sociably with people. I, as a delegate felt that it seemed as though the wife was also on "Trial" as a conference member, but the Bishop insisted that they were relevant questions. When I narrated this to some of my friends they thought that these questions should be asked of ministers in the Conference as well.

The Religious Education Survey

The religious education survey conducted by the Rev. Ho Seng Ong deserves the attention of every Methodist for several significant facts are revealed by this census. Periodical surveys of this nature are useful in formulating the future policy of the church. Analysis and comments on the same could be made by the Rev. Ho Seng Ong in the course of the year, and Methodists in this field should study these figures.

Malay is considered as the *lingua franca* in this part of the world; and from that one would conclude that it is more or less spoken as a second language in most homes.

The survey revealed that it is spoken by a very small percentage of boys and girls as a second language, English and their own vernacular having superseded it in more recent years. From this conclusion may be drawn that the Malay-speaking Chinese and Indian congregations will considerably dwindle giving place to English and their own vernacular. Another fact revealed by the census was that the private schools under the management of the Mission are on the increase and they have surpassed the enrolment of the aided girls' school. I understand that there is a special committee appointed by the Mission to control and manage these schools, and Rev. Keuhn's appoinment as Asst. Educational Secretary is to effectively carry out this policy.

When the boys and girls were asked to state by what channels or means they were brought into the church, the survey revealed that the Home and the Sunday School headed the list, and the Missionary came last. Rev. Ho Seng Ong made the foregoing statement in the Conference and he was unchallenged.

The report on the Home Missionary Society was presented by Mr. V. D. Kuppusamy. This particular piece of work among all the activities of the Mission is worthy of the highest commendation. This is pioneer Christian service and should be differentiated from "arm-chair" Christianity. In an age where there are many Christian workers aspiring to comfortable living, the fact that these men are prepared to make hazardous journeys by boat and beaten tracks into the remotest parts of the Peninsula to teach and preach the Gospel of Christ, and render medical and education facilities to the "Sakais", Indian and Chinese should draw the highest admiration of us all. Next time when you are called upon to contribute to the Home Missionary Society, open your purses and give bountifully, for the Lord's blessing is upon a cheerful giver.

Another important step taken at the Conference was the amalgamation of the Eveland Seminary and the time-honoured Jean Hamilton Training School into a Theological College. The latter institution, which was a defunct organization for more than a decade and was condemned as a one-man's institution by the principal, Dr. H. B. Amstutz, has finally been set on firmer foundation under happier auspices with a new designation, "The Malaya Methodist Theological College". We welcome the change and we hope that the institution will serve the needs of Malaya as well as Borneo and Sumatra.

The Central Conference

The Provisional Central Conference was finally launched after the election of eight missionary and eight lay-delegates. These together with the representatives of the Sumatra Mission Conference and the Chinese Mission Conference formed the Provisional Central Conference. There was hardly any business transacted by this body except the election of an executive body to function during the interim. It was asked at the Provisional Central Conference whether the Discipline could be simplified and such portions as relevant to the proper management of churches and institutions be put out in an abridged form. This was agreed upon and the Executive Committee is expected to give effect to it.

The distribution of the Church Extension and Publication Funds have been assigned to this Conference. In the course of the proceedings the delegates came to understand that there was still a sum of over $100,000 left resulting from the sale of the Malaya Publishing House. A sum of $5000. is annually drawn from the capital fund, which together with the interest forms a handsome amount to be divided equally between Church Extension and Christian Publication. The Bishop in the course of his remarks added that a smaller group of people would be able to understand how this fund was distributed, and that no sum was reserved as a capital fund in the Mission; all was being laid out in the hope that they would bring a larger return to the Mission. Some of these facts should be broad-cast, for this liberal distribution of the resources of the Mission would dispel all the notions that unfortunately lurk in some quarters that the Mission is rich. My belief is confidence begets confidence, and occasionally a statement by the Mission on its financial position will kindle a keener spirit among the Malayan Methodists to give. We may not give large sums but we shall be able to contribute "the widow's mite".

It may be just as well that the following conclusions be drawn from this short discourse on Conference matters:—

That the Malayan Methodists are called upon to take a keener interest in the Methodist work in their respective areas.

That the laymen and the pastors should co-operate in the task of propagating the Gospel. Constructive work can only be accomplished by the hearty co-operation of both.

That all churches should be represented at the Conference by their lay-delegates. It is to be regretted that some large and influential Asiatic churches had no representation at the last Conference.

That the delegates chosen should as far as possible fulfil their duties as delegates.

That the Mission periodicals, such as the Malyasia Message, the Conference minutes, etc., should be read by the members to acquaint themselves of the work done.

That Pastors, District Superintendents, and laymen should be encouraged to invest the large sum of $1.80 in the purchase of the Methodist Discipline.

"It Really Happened"

By Miss Mabel Marsh

In 1911 the Rev. Mr. Thomas Maxwell was pastor of the Wesley Church in Kuala Lumpur. The Church, like most of our churches, is built with many doors at the side and no windows.

At an evening service the pastor had read as the Scripture lesson Psalm 32, in which this verse occurs:

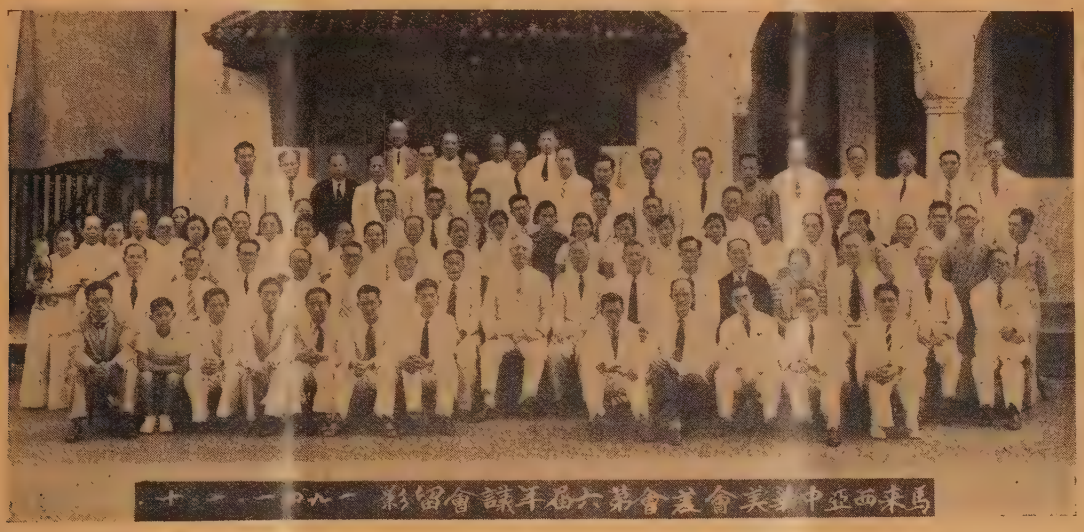
"Be not as the horse or the mule which have no understanding, whose mouth must be held in with bit and bridle lest they come near unto thee"

Following the reading the choir sang a selection and just as they had finished in walked a horse from the vestry entrance near the pulpit.

Four men in the choir, an Englishman, an Irishman, a Scotchman, and an Australian jumped up and by good team work succeeded in turning the horse about and driving him out.

Members of the congragation have never decided whether he was charmed by the music, or whether he wished to bring in a concrete illustration of the Scripture lesson.

HERE AND THERE IN MALAYAN METHODISM



The Malaysia Chinese Mission Conference at the Telok Ayer Chinese Church, Singapore

Krian Chettiars' Give $500

A very unusual and happy event took place at the Anglo-Chinese School, Parit Buntar, on March 3rd. when the representative of the Chettiar's Community in the Krian district made a formal presentation of $500.00 towards the Science equipment of this school. Mr. V. D. Kuppusamy, Principal of the school, welcomed the visitors and explained to the people assembled how he had approached the Chettiars' Community for a donation to help standards 6 to 8 with Science equipment. The District Officer, Inche Sawah bin Hadji Ali, who had supported the scheme was also present. In speaking to the assembly the District Officer remarked how pleased he was with the beginnings Mr. Kuppusamy, as Principal, had made in the way of Science teaching. He called attention to the situation in Europe, pointing out how education and Science were being misused by some people and he urged the pupils of the Anglo-Chinese School, Parit Buntar, to get as much education as possible and to endeavour always to use it to rise to higher and nobler levels of life. At the conclusion of the ceremony the visitors were taken to the Science room where they could inspect the new equipment.

Medan Chinese Church

At the recent sessions of the Sumatra Misison Conference the Rev. Tiang Cu Gie was transferred to the Malaysia Chinese Conference and appointed as pastor of the Kampong Koh Chinese Church, Sitiawan. He had been very successful as pastor of the Medan Chinese Church during his two years there. Among the various projects which he inaugurated last year are the following: A special thanks-giving offering at the beginning of the year at which time f.122.00 were given; a daily cent collection for the benefit of the Chinese Red Cross Fund; a tithing service was begun and the total collected for a single month was f.684.00. During Holy Week last year the Medan Church conducted Christian Fellowship service for Church members throughout Deli. More than 120 delegates from other churches attended, coming from Tebing-Tinggi, from Siantar, from Brastagi, from Kisaran and from Bindjei. On Whitsunday special attention was drawn to the spiritual aspect of our Christian religion and 22 adults and children were baptized and received into the Church. In June the Young People's Christian Fellowship Group started a new work among under privileged children of the city with a view to helping them with their education. A library was established in this connection and 173 individuals availed themselves of the privileges of this library during the year. During August, under the leadership of the Rev. A. V. Klaus, the Medan Protestant Union Prayer Meeting was organized with the special object to pray for the war refugees of Holland, for the sufferers all over the world, and especially for world peace.

In September the new Manse project for the Chinese Pastor received a real impetus and contributions amounting to more than f.600.00 were received, at the same time it was decided to pave a road in front of the Church and a contribution of f.100.00 started this fund. Worn-out hymn books and Bibles were replaced by 100 new copies and more than sufficient donations were received to cover expenditure.

The following statistics concerning the Chinese Church in the Deli District, Sumatra, are interesting:

Full Members	156
Baptized in 1940	21
Epworth League members	36
Young Peoples' Christian Fellowship	20
Sunday School average attendance	92

Total money received for the various activities in Medan f.1,063.00.

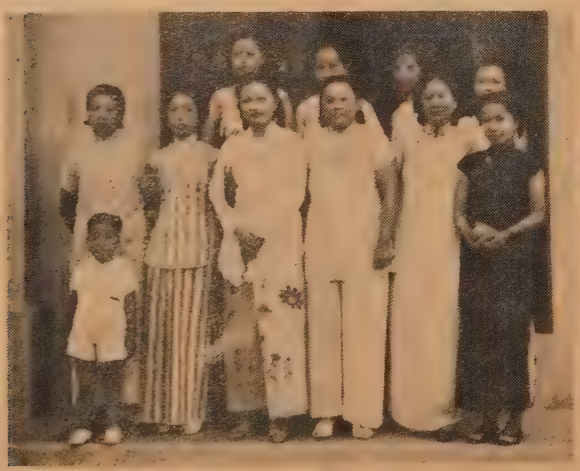
Telok Ayer Christmas Party

Church Carol parties have become immensely popular during the last decade, and no doubt one of the strongest factors toward their success has been the recent emancipation of Asiatic women. Many of our Churches in Singapore, Penang, and throughout the Peninsula organized such carol parties this last Christmas. Telok Ayer Epworth League, Singapore, was especially successful in the numbers which took part and many homes were visited during the course of a very long evening.

The Telok Ayer Carol Party

Womens' Society, Telok Anson

The Womens Society of Christian Service of the Chinese Methodist Church, Telok Anson, held its first meeting in the Church on Sunday on the 9th of February, at which time Mrs. Lee Choon Eng was elected President and Mrs. Chan Hoey Chan was elected Vice President. Following the election plans were discussed for the year and it was decided to held regular monthly social and devotional meetings in the homes of the members. They also decided to include in their programme a picnic in March at Mrs. Tan Chong Say's estate on Bidor Road and to give a dinner in May in aid of the Church funds.



The T.A. Women's Society. Mrs. Lee Choon Eng, President, in centre.

Sitiawan Women's Activities

The first meeting of the Sitiawan Women's Society of Christian Service was held in the Pioneer Church, Kampong Koh, on the 1st of March. Miss N. B. Craven talked about the World Day of Prayer, and the various local Presidents and officers gave their reports. The officers for the year, were elected. They are: President Miss N. B. Craven; Vice President, Miss Goh Gie Hing; Treasurer, Mrs. C. D. Gong; Secretary, Miss Janet Chen.

Photo by Reed

A long-boat negotiating the rapids on the upper Rejang

Kapit Notes

The Rev. and Mrs. Paul H. Schmucker have been very busy since going to Kapit, Borneo, in getting their new programme started. Shortly after they had moved into the new Mission bungalow a delegation of 22 Malays, representing the local community, paid them a formal visit and made it very clear that the coming of the Methodist Mission to Kapit was welcomed by their community.

Mr. Schmucker writes that he gave his first talk, about ten minutes long, in Dyak, this past month. He says "Obviously, I made many mistakes but they understood what I was trying to say". In another letter he writes, "I have found that some of the Dyaks are very much interested in the stories of Jesus and several have shown genuine interest in His teachings. Two of their Penghulus have indicated their intention of becoming followers of Jesus but I have not as yet urged them for I want them first to know what they are doing and what such a step would mean. I was very much pleased during

A typical clearing and bungalow on the upper reaches of the Rejang River near Kapit, Sarawak

Elephants are used near Kapit, Sarawak, to drag logs to the river

my trip with the response to what I had to say among the people in one long-house, including the Penghulu. Truly God has answered our prayers."

In another letter he writes "Work here is getting on. I am still 'digging in' so to speak but at the end of the month am definitely launching an evangelistic and educational programme. The garden and the material aspect are about ready to take second place. There are several small, not exactly small either, items which have to be worked out but they can be worked out in due course. One is to get a fertilizer which is good for the soil here that is cheap and easy to make. I have tried several things but the results are not yet complete and won't be for some little time to come. We had French beans out of our garden this month and this week for the first time we had tomatoes. Of all the first six ripe tomatoes that were picked none were less than 8 inches in circumference and one was 10 inches in circumference. At least I have had a good start in that. Our chickens have been doing very well this month. We have about 30 laying hens and so far this month we have had 145 eggs. I think I have found a very economical feed which helps to produce eggs, but the experiment is too early to make such comment. My next step is to get rabbits. I think the Dyaks would raise them and if I can get them started here they should be little trouble. There is no end to what might be done here if one could know in advance what the Dyak people could adapt themselves too."

The 1st of February Mr. Schmucker made an eight-day trip into the Ulu during which trip he had many exciting and dangerous experiences. His boat nearly sank three different times. Twice they almost hit logs in the rapids and once a wave in the rapids nearly swamped their boat. Mr. Schmucker writes that it was only Providence that saved them from sinking on these three occasions. His letter states "It certainly was not a pleasure trip and at times I still shudder when I think how nearly we went down. One time we got in a whirlpool with a lot of logs and in order to protect the engine propellor we had to shut it off and there we were going round and round with those huge logs bobbing up and down in the water beside the prauh, when at any moment if one had come up under our prauh it would have been smashed . . I was held one day on my return trip because the water was too high and we could not get over the rapids; that night the water went down approximately 18 feet and we went back sailing over huge rocks that even then were a real hazard."

A Variety Fair

By YAW WAH CHEW

The Kuala Lumpur Chinese Epworth League held a Variety Fair on Saturday March 8th, 1941, the day following the first two 'Black Outs' ever experienced in Kuala Lumpur. It was indeed a very timely Fair and served to cheer up many people around the city and free them from the mysterious effect of the unaccustomed 'Black Outs'.

A large number of people turned up at 5 p.m. at the new Chinese Methodist Manse at Wesley Road, for the commencement of the Fair. Music was supplied by a smart radio set. Everyone was smiling and helped themselves wholeheartedly with the delicious 'makan' which, was excellently prepared by the lady-members of the League, such as 'Achar Chillie', fried 'Meehoon', 'Yong Tow Foo', and of course the inevitable but very welcome ice-cream. The last named, sold by Miss Moi Mook Lan, the Vice-Chairwoman of the Fair, was finished in record time due probably to the hotness of the 'Achar Chillie'.

The customers at the Variety Fair proved worthy performers of the 'vanishing trick' as practically all the delicious food-stuffs were sold out. Still such a rousing evening of good fellowship had to come to an end. It marked the close of yet another great success for the Chinese Epworth League. "All who came to the Fair enjoyed it to the maximum degree", someone was heard to say afterwards and coupled with the fact that a substantial sum was raised by this Fair, everyone left the Manse happy.

Boys sunning themselves after a cold bath at an Ipoh Epworth League picnic

Ipoh News

By J. A. S.

The ladies of the Wesley Church met at the Manse on the evening of the 13th March as guests at an invitation Tea Party given by Mrs. T. Runyan to discuss the formation of a Women's Society of Christian Service in the Wesley Church. Mrs. Runyan had earlier sent out circulars explaining the objects of the Society and so, after a short discussion, it was decided to form the Society. The meetings will be held once a month for the time being until the present state of emergency is over, and the A.C.S. can take over its building again, when the Manse will be available more often for meetings. At present even the A.C.S. teachers' Meetings have to be held at the Manse. As a guide to plan their programmes it was decided to use the material sent by the Central Committee of the Soceity at Singapore. Miss E. Dahlin led the devotional service at the end of the Business Meeting.

The Women's Societies in America have helped Mission work in all parts of the world magnificently, and at the present time they have taken over a great deal of the responsibility of maintaining "Orphaned Missions" in Africa and Asia, whose sources of financial help have been cut off due to the war. They have also helped Malaya very greatly in the past, the large number of Girls Schools here being due to their generous aid. So these Women's Societies of Christian Service now being formed in most centres of Malaya will have a great work to do to see that our own Home Mission work—among the Sakais, for example—is well cared for.

The Sunday School and the Epworth League are growing steadily in spite of all difficulties—or, maybe, we are working harder than usual because we know there are difficulties— and this year is sure to be a record year in Young People's Work in Ipoh if we keep on as well as we have done in the past three months.

School Activities

The annual election of Office Bearers of the Teachers' Association representing our Ipoh Methodist Schools resulted in Mr. K. Balagopal being elected as President.

Mr. J. L. Taylor gave an address on the "System of Education in America" at the first meeting of the year. The large number of questions asked at the end of the lecture showed that his audience appreciated his interesting talk.

Ipoh, A.C.S., Scouts in camp

The Historical and the Geographical Societies paid a visit to the Government Museum at Taiping, and to the Sultan's Palace at Kuala Kangsar.

All our teachers except those who have been unfortunate enough to be placed on the Skeleton Staff have joined the Auxiliary Defence Forces.

Tamil Ladies Organize

The Tamil Church, Ipoh, is unique among our Methodist Churches in that it really has two churches or congregations. The original congregation worships in the Wesley Church in the Methodist compound in the city while a large congregation, made up chiefly of labourers, worships in the new church at the Tamil Settlement. As a consequence the Women's Society of Christian Service

Opening of the new Sunday School Hall at Ayer Tawar Church, Sitiawan, at Christmas time

The Building Committee of the Hinghwa Chinese Church, Singapore

in this Church meets weekly in two separate groups, one at the Manse on Thursday afternoon and the other at the new Settlement Church on Friday. The officers elected for the current year are:

President,	Mrs. Dr. J. I. Lee
Secretary,	Mrs. E. N. Welch
Treasurer,	Mrs. K. Balagopal.

The Malaya Methodist Theological College

The facilities and resources of the Jean Hamilton Training School and Eveland Seminary have been merged since May 1940, and this merger received the official sanction of the Malaya Annual Conference and the Malaysia Chinese Mission Conference, last January. Sixteen young men and young women have been enrolled during the past year in our college. New applications are being received and the new school year will open the 28th of April. All applications for admission should be sent to the Dean, The Malaya Methodist Theological College, 7 Mt. Sophia.

The College is offering the following Courses of Study for the ensuing school year. A descriptive booklet, outlining the courses that will be offered covering the four-year period required for graduation, will soon be available and can be had on application to the Dean.

BIBLE

1.	Introduction to the Bible	1 Term
2.	Old Testament Survey	2 Terms
3.	Life and Teachings of Jesus	2 Terms

SYSTEMATIC THEOLOGY

1.	Introduction to Philosophy	1 Term
2.	Systematic Theology	2 Terms

CHURCH HISTORY

1.	History of mankind	2 Terms
2.	Study of Christian Missions	1 Term

RELIGIOUS EDUCATION

1.	Principles of religious education	1 Term
2.	Curriculum and teaching methods	2 Terms
3.	Kindergarten principles and procedure	3 Terms

PSYCHOLOGY

1.	Elementary Psychology	1 Term

SPEECH

1.	Story telling	1 Terms
2.	Public Speaking	3 Terms
3.	Dramatics	1 Terms

SOCIOLOGY

1.	Introduction to sociology	1 Term

LANGUAGE

1.	Mandarin	3 Terms
2.	Hokien	3 Terms

MUSIC

1.	Piano for all women students	3 Terms
2.	Choral work and hymnology	3 Terms

BOOK-KEEPING

Practical Book-keeping 1 Term

GENERAL SCIENCE

Lectures on General Science

RECREATIONAL LEADERSHIP.

To be arranged 3 Terms

A Christmas Pageant presented by the Sepang Church

Educate for Purity

HOW many weary hours do we spend teaching our children to read properly, with the correct rhythm, accent, pronunciation and intonation! Yet how few are the minutes we devote to giving them any real knowledge of one of the most important parts of our life—sex! The problems connected with sex run through all our lives. One of the outstanding issues before the minds of the Malayan public today is that referred to as the Social Evil, or prostitution, which is like an open sore in the body of society. Its control is a matter of interest to all who are concerned with the welfare of men and women.

One point at which we all agree is that the control of the Social Evil is a matter which calls for education. This education, too, must be guidance to achieve a clean, normal sex life, not just a diatribe against prostitution. To this end we adults must put aside our evasiveness and sham-modesty and with frankness face the issue of sex in the lives of young people. We must teach them what sex is, how it is to be used and how controlled. We can be absolutely certain of these facts: one of the strongest forces in the life of young folks is sex; they are insatiably curious about this thing that affects them so greatly; and they *are* going to learn about it in some way or other. If the parents and teachers whom they trust fail them, then they will turn for information to other sources; sources which give them false information, which make of sex an evil thing to be afraid of or ashamed of, or a thing of passion to be licentiously debauched.

These pages are presented by the Malaya Annual Conference Committee on Public Morals.

In our schools, Sunday Schools, Epworth Leagues and churches we are given wonderful opportunities to educate for purity. The purpose of this article is to indicate very briefly the lines along which leaders may work in this task.

IN CHURCHES

THE place of the church service in any scheme of sex education is the place which it holds in regard to many spheres of life: the minister in the church must continually hold before his people Christ's standards of purity; must keep reiterating it. A command, it is said, is never thoroughly understood until repeated three times. An ideal, or standard of life, it seems, is understood and accepted only after continued and persistent presentation. The seventh Commandment, and Jesus' teaching in Matthew 5:.7-30 are familiar words; they should be so presented that they become the accepted way of life of all those in our congregations.

Here as elsewhere loud fulminations are of little avail. A constructive (and attractive) way of life for purity must be built up, and men and women led to adopt it enthusiastically. The programme of sex education is of such nature, however, that its details and main content cannot be helpfully included in the usual service of worship, and must be left to the other educational agencies of our church.

IN SCHOOLS

IN the Standard VIII and School Certificate hygiene classes teachers can naturally and easily present the physical facts of sex as they teach the anatomy and physiology of the human body. The moral issues involved should be presented as a part of the lessons; but boys and girls need a solid foundation of knowledge of the sexual organs and their functions, and here is the place to give it to them.

Here are some of the things which may be taught:

I. The sex organs
   - A. Description of the male and female organs
   - B. Explanation of the functions of each
     1. In the process of reproduction
     2. In the general chemistry and health of the body
     3. Recurrent manifestations of their activity in male and female
   - C. The process of reproduction, or birth
     1. Conception
     2. Gestation
     3. Birth

II. Venereal disease
   - A. Means of contracting
   - B. Characteristics and symptoms of syphillis and gonorrhea
     1. Physical effects on the individual contracting the disease
     2. Transmission of venereal disease to new-born children, and its destructive results
     3. Vitiating effects of venereal disease on society
   - C. Prevention and cure

III. The mishandled sex life
   - A. Masturbation, or self-abuse
     1. Its destructive mental effects
   - B. Some facts about the more common types of sexual perversion

IN SUNDAY SCHOOLS AND EPWORTH LEAGUES

IN our church schools a different approach to the topic should be made. In the hygiene class physical facts are stressed. In Sunday Schools and Epworth Leagues the religious and moral aspects of the question take first place.

There need be no feeling that the subject of sex is out of place in the church school. In the greatest collection of Jesus' teaching which we have in the Gospels, the Sermon on the Mount, it is very openly mentioned; and in more than one other place Jesus touched on it. Sex is such a powerful and vitally important part of life that young people need all the help that God and their religious leaders can give them in order to control it and reconcile it to the rest of their life.

Here are some points for instruction:

I. The Christian position regarding sex
   - A. Purity, or sexual abstinence, on the part of the married (both men and women)

B. Faithfulness of husband and wife to each other
C. Place of sex
   1. An inescapable part of human physical nature, with specific duties in life
   2. Not the sole preoccupation of life

II. The terrible effects of venereal disease (usually the result of evil abuses of sex)
A. On individuals
   1. Destruction of body and mind of the wrongdoer
   2. Destruction of the innocent
      a. transmission of disease to others
      b. crippled, blind, deaf, dumb, mentally defective children
B. On society
   1. Physical degeneration of a nation's manhood and womanhood

III. The Social Evil
A. Causes
   1. Uncontrolled passions of men
   2. Poverty
   3. Delayed marriage
   4. Lack of healthful leisure activities
   5. Unbalance of population
   6. Mental or physical perversion
B. The degradation of the prostitute
   1. Physical, mental and spiritual
C. The degradation of her client
   1. Lowering of his moral standards
   2. Temptation to other forms of vice
   3. Venereal disease
D. Effects on home and family
   1. Estrangement of unfaithful husband from his wife
   2. Weakening and loosening of bonds holding the family together
      a. strife, separation or divorce of parents
      b. disastrous mental and moral effects on children
E. Dangers of licensed brothels
   1. Encouragement of the Social Evil
   2. Encouragement of the traffic in women and children
   3. Increase and spread of venereal disease
   4. Lowering of the morals of the public
F. Things to be done
   1. Legal
      a. enforcement of present law prohibiting persistent solicitation
      b. control of coffee shops, restaurants, bars and cabarets where prostitutes are employed
      c. restrictions on those living on the earnings of prostitutes
      d. making syphilis and gonorrhea compulsorily notifiable diseases
   2. Educational
      a. education of the public in the causes, evil and means of control of the Social Evil
      b. education of the public in prevention of venereal disease
   3. Preventive
      a. inculcation of ideals of purity
      b. alleviation of poverty
      c. provision for and training in healthful leisure-time activities
      d. correction of the unbalance of male and female population
   4. Re-building
      a. medical treatment for sufferers from venereal disease
      b. "rescue" work among prostitutes

IV. Helpful hints for the control of the sex life
A. Filling of the mind with thoughts of purity
B. Diverting the energy of the sex urge into other channels of activity (i.e. sublimation)
   1. Service of God and of the community
   2. Creative work in a profession or art
C. Provision and training for proper leisure-time activities
   1. Sports, arts, hobbies, etc.
D. Arrangement for a short engagement and a not-too-delayed marriage
E. Necessity for normal, wholesome friendship between the sexes
F. Avoiding the arousing of an overpowering sexual desire by too intimate contact between members of opposite sexes

Material to fill out these topic headings may be obtained from many sources; but two books which are very helpful are *The Mastery of Sex*, by L. D. Weatherhead, and *Men Women and God*, by A. H. Gray. A more detailed analysis of certain aspects of the problem is contained in a recent Pelican Book, *The Physiology of Sex*, by Kenneth Walker. The Methodist Book Room would be able to order or supply these and other books.

So You Want to be Liked

By Jessie R. Runner

I know a girl who is in love all the time and has been for years. She is twenty-one. She falls in love with the finest sort of fellows who like the same things she does—music, and colour, and interesting books and ideas. She plans conversations with them, and looks forward to the time when she will see them again.

And then when she meets them she turns the corner, or looks into a store window until they have passed, or pretends to be deep in study, or something like that. Of course they haven't the least idea how well she likes them. But she always feels as though they must know it, as though the beating of her heart must be giving her away.

Sometimes one of these fellows catches her accidentally where she can't get away, and speaks to her. But then she answers him just as quickly as possible, short and brief. Yes, and worse than that, she pretends to be sort of scornful and contemptuous! Too bad isn't it? It's really tragic for that girl. No boy would dare come closer the way she treats them.

And so they never know how sweet and interesting she is. She makes it impossible for them to come around. She goes on living in her dreams, afraid to *be* the way she *feels*.

There are a lot of others like that girl! Study her well lest you suffer as she does.

—*The Epworth Herald*

"Blessed is the Man that Walketh"

By Miss Mabel Marsh

(A timely article in these days of petrol rationing.—Ed.)

THE Psalmist who wrote these words lived in an age when walking was more or less the fashion. He had to walk or ride on an awkward camel or a balky donkey, neither of which were always available. Perhaps people who walked appreciated the wonders about them more than they do in this age when men choose other means of transportation if walking can possibly be avoided.

Had he lived in Malaya, he would have been repaid a hundred fold for any walk he had to take, provided he did not step too lively, and kept his eyes and ears open to the abundant life about him. This is one of the most beautiful countries on the globe and it is a matter of regret that so few people learn to appreciate its beauties, which reveal themselves in the morning more completely than at any other time of day,—a time when too many people are sleeping off the weariness of late hours to bed.

To really enjoy a walk, you take your cane in hand,—at once a prop, a pointer, a pick and a protection—and set out with no time limit to disturb your contemplations. From five-thirty to six is the choicest period, for you will be rewarded by seeing the morning stars winking at you as they one by one turn in after an all night's vigil.

The moon may be there to greet you in one of her various forms, sometimes as a finger-nail rim and sometimes with a round face full of brightness and cheer. However she appears she is always lovely in her matin gown of silver and ocasionally just as if she had heard the proverb about her, she will don her dress of blue just before veiling her face in a cloud as she bids you adieu for the new day. Lucky will you be if you happen to see the sun and moon trying to out-shine each other.

The Psalmist must have been many times transported as well as humbled by these early morning vistas, for we read several records of his observations; *"When I consider the heavens, the work of thy fingers, the moon and the stars that Thou hast ordained, what is man that Thou art mindful of him or the son of man, that Thou visitest him?"*

The glory of the sky

It is the sky that sets the tone for your morning walk. It may be obscured with fog, be composed of clouds or of a pure ethereal blue; whatever its aspect it has a way of reflecting its mood into the soul of the observer. Sometimes it presents a great moving panaroma of imaginary characters of tremendous dimensions as the huge thunder-heads move in majestic splendour tinted with the first ray of the rising sun. Sometimes it seems some Great Shepherd is leading out his fleecy flock to pastures of blue. Again spindle-shaped clusters of arrows lie about as if a great archer expected soon to gather them up to hunt for the game in a nearby region. One sees in cloud shapes echoes of legend and song: an angel's wing, a goddess Aurora in her rose-coloured chariot, Diana, the huntress, and Cupid with his darts. Even occasionally the glorious stripes of the red and white appear near a starry field of blue. Whatever the shape or size, these clouds are enhanced by a glow from the swiftly coming sun and it is the splendour of these first few moments that is worth the trouble to rise early. During such a moment the soul cannot help but echo the words of one of the greatest of the psalms, *"The heavens declare the glory of God and the firmament sheweth His handiwork!"*

The sunrise is the pivot on which your decision will be made to make your walk long or short. If it rises in a mass of clouds, you will be interested to watch the quick change from rose to mauve and from mauve to gold as the god of day paints with lightning strokes the vast expense before him. If he comes up in a clear sky his glare and glory will soon drive you to cover. You are not surprised that men have worshipped the sun and built temples in his honour in ancient times when you observe his silent coming and the transformation that such an advent brings about. The Psalmist says that the sun *"is as a bridegroom coming out of his chamber and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven and his circuit unto the ends of it; and there is nothing hid from the heat thereof."*

Things about your pathway

As you proceed you begin to note some of the changes the light brings. Colour is restored to the good earth and you begin to note the shades of soil you are treading upon. How rich and red your path in one place; how like spent ashes in another. Here is a section of amber, and another of mauve. The dark brown and the black recall fields of early planted grain in a far off land. You pass clay-banks of gold, not yet graced with moss or fern. You observe strata of red and orange where the spade has trimmed away facades of grass and gravel. You marvel at the rainbow colours of the common clod. The Psalmist must have had something like this in mind when he wrote *"Heaven and earth are full of thy glory"*.

Here, too, one may discover mysterious mansions of tiny creatures that are lured out of their holes by the

growing light of day. A spider has spun a neat web over a perforation in the hill-side; a beetle has been burned to death by the electric light near his domain and lies on the road in your path; a lizard, sunning himself, slithers away into the grass as you pass; a snake, surprised by your approach, allows you to view his pretty tail as he tries to hide. Honey bees and bumble bees are out bearing their treasures from the blossoms; butterflies chase each other over the hedges and millipedes plod along indifferent to your tread until your cane coils them up in a ring.

'The grass grows green all around' sheltering the insects and birds and covering up many unsightly spots with its graceful fingers. Lincoln said, "God must have loved the common people, or he would not have made so many" So we might say about the grass. We tread upon it, we mow it down, we use it as a back-ground for our flower gardens, we coax it to cover bare spots worn thin by the tramping of many feet.

Birds escort you

Flying up from the grass you may see flocks of tiny so-called Java sparrows with red beaks, and brown coats. In the nearby bushes colourful wild canaries are breakfasting on choice seeds. A well poised King-fisher waits silently on a telephone wire near the river, hoping soon to break his fast with a fat fish. He seems quite proud of his long bill and greenish blue vest as he keeps an eagle eye on the stream. Magpies flit here and there chattering as they stop to rest. Other birds hidden in the trees call to each other, each a joyous note if not a melodious song. Swallows with their peculiar chirp fly near you as they leave their ledges in the nearby buildings. This bird life reminds us of Jesus' assuarances of reliance on a Heavenly Father's love and care.

The birds have brought to your attention the trees with their leafy boughs, each seeming an outstretched arm to greet you. What a fashion show is here displayed! Some tall and graceful wearing their garments of green with poise and dignity; some neat and trim as if dressed for the street; some gorgeous in their array of flame-coloured clothes; some veiled with vines or beruffled with ferns, and some like the palms that wear a head-gear of plumes.

How like human beings are the trees! They, too, have met life when *"the rains descended, the floods came and the winds blew and beat upon them"*. The strong and stalwart have withstood the onslaught; the weak have been bent and twisted under the strain. Some have lost limbs in the struggle; some have almost lost their lives as they have been beaten, baffled and bruised, but few have succumbed. No wonder the Psalmist writes of them: *"Let the field be joyful and all that is therein; then shall all the trees of the wood rejoice, before the Lord.*

The rainbow of the recent rain seems to have bent down and kissed the garden beds and left some of its richness behind. Gorgeous canas vie with dahlias and zenias for applause; balsams, phlox and marigolds are nearby neighbours; cosmos and cat's whiskers brighten many corners, while borders of orchids, bamboo or hibiscus, outline to the early passersby where one lawn ends and another begins.

The people you'll meet

And who are these wayfarers? Alas! very few Europeans ever continue in their adopted land a habit made famous by their writers, for walking is not a lost art either in Europe or in England. Here in Malaya the morning highways are sparsely peopled. Those who are out must need minister to the wants of others. The milkman rolls along on his improvised delivery bicycle. The bread-man totes his baskets of buns grateful for a glad "good-morning" from a familiar face. An amah carries her bag and parasol as she hastens along to her daily work. Her sisters are already out with their small charges, sitting, sewing and gossiping by the roadside while the wee tots tumble about on the grass or play in the sand. A Malay driver hurries by in a motor car on some early errand for his master. Syces are out leading their priceless steeds to pasture. Groups of Malay school boys saunter along towards their goal increasing their numbers as they go. Armies of cyclists peddle along dodging in and out between fruit and vegetable vendors and men and women carrying geese, ducks or chickens to market. All are busy with the thing in hand, too busy perhaps to stop and catch the glory of the morning or to feel the bracing dawn of a new day.

Those who do take time to walk return home refreshed in body, mind and spirit. With a thrill of joy one offers up a prayer of thanksgiving for the gift of colour, sky and song. Like Peter on the mountain top we can say, *"It is good for us to be here"*. One never ceases to be amazed at the variety of entertainment the short hour offers. The riches of your environment seem inexhaustible. There are no dull moments during such an hour, and monotony is an unknown complaint. Truly one can repeat again with the Psalmist, *"The lines have fallen unto me in pleasant places; yea, I have a goodly heritage"*.

Messrs. J. L. Taylor and C. H. Foss at the entrance to a cave temple, Ipoh

Our Boys and Girls

By D.M.

SLEEPING BEAUTY WAKES

YOU all know the story of Sleeping Beauty and Prince Charming who woke her after a sleep of a hundred years.

The world is full of Sleeping Beauty.

In boys and girls, and men and women too, in the palace of their lives, is a Beautiful Princess called "The Spirit of Love," and if she is asleep, then all the palace of our life is asleep.

Here in our land, and to-day in all the world, there comes the Prince Charming—the Light of the World—Jesus Christ, our Lord—Who with His Kiss of Love, wakes up the Sleeping Beauty—the Spirit of Love—and when she is awake, then all the palace of our life is awake.

When the Spirit of Love in you or me or anyone is awake, we cannot help wanting to wake the Spirit of Love everywhere.

There are many, many boys and girls and men and women in whom the Spirit of Love is awake who are helping Jesus—the Light of the World—to wake up the Sleeping Beauty in all men and women, brown and black and yellow and white. You have yourselves read stories of how the missionaries, who go out to the far off lands and across the seas, are waking the Sleeping Beauty. Here are two true stories to tell of this:

STORY I.

Many years ago, when our grandfathers and grandmothers were tiny babies, a young man sailed in a ship from Britain down by the side of Portugal and all down along the hot coast of Africa until he landed at Cape Town. From Cape Town he went northward through South Africa in a lumbering wagon drawn by a long team of sixteen or eighteen horned oxen.

He went northward until he reached a wide desert of sand and thorn-bushes, hot and thirsty and without water—a desert which no white man had ever crossed. At last, after many adventures and great suffering, he came into a land full of rivers and trees, where the elephants led their babies down to the water to drink, and the lions came round his camp and roared through the night, trying to get near to the oxen, to slay them for food.

And in that land David Livingstone (for it was he) came among a tribe of negroes called Makololo, whose young chief was Sekeletu.

Many white men in Africa in those days said that the negro was like a baboon or an ape—he had no soul; he would do nothing unless you kicked or beat him. But Livingstone did not believe this; he loved the African.

One day he started out with Sekeletu and a number of men of his tribe, to march from the heart of Africa to the coast of the Indian Ocean. The men who carried the tent and baggage and food went ahead, Livingstone and Sekeletu walked through the forest. Dark clouds came overhead, thunder began to roar and crash, and great clashes of lightning darted through the trees like golden spears. And then it rained—a roaring downpour of rain.

Night fell, and it was pitch dark. The men with the baggage were miles ahead. Livingstone and Sekeletu could not go forward and could not go back; it was too dark. So they lay down to sleep. Then Livingstone felt a touch on his elbow. He jumped up, thinking it was a snake. But it was Sekeletu who said:

"Bwana (master), take my cloak and wrap it round you."

Sekeletu's cloak was made of skins of wild beasts which he had shot—all beautiful fur within and waterproof leather outside. Livingstone said: "No, Sekeletu, your cloak is all the clothing that you have. You must keep it."

But Sekeletu would not be denied. So he made Livingstone wrap himself up in the warm dry cloak of skins. Soon Livingstone went to sleep, and Sekeletu, the chief, went and lay down naked on the cold wet ground under the rain for love of David Livingstone.

Livingstone, the Prince Charming of Africa—the disciple of Jesus Christ, the Light of the World—waked up the Spirit of Love in the heart of Skeletu, the African.

And to-day the missionaries, who work where Livingstone travelled, are trying to waken the Spirit of Love in the African man and woman and boy and girl by the love of Jesus Christ.

STORY II.

Far away, where the blue seas shine in the sun, the waves break on the shore of the largest island in the world. At the far-east end of that island of New Guinea (and in the part of it which is called Papua) there lives to-day a widow with her sons and daughters. She and her husband some years ago, when working there as missionaries, had this strange adventure which I will now tell to you.

Mr. and Mrs. Abel had sailed to Papua in the good ship John Williams. God had given to them the most beautiful present in the world—a baby-girl who made them happy every day. Some time later, as they were travelling in their boat on a river near home in Papua, a fever struck the little girl, and she went back to the presence of God.

Her mother missed her sorely, and her father began to worry lest his wife should, herself, fall ill. So he decided to take her in their little mission ship on a cruise among some islands where they had never been. They could, he said, find out whether the people in these new islands would listen to their message, and they might also get some food to take back to the boys in the village of Kwato.

Away they sailed in the little mission ship, in and out among small islands, till at last they came to an island with a bay where they cast anchor. They then let down a little boat from the side of the ship and with a Papuan boy pulled for the shore.

When they had walked up the beach, they found a single narrow path running right through the bush. They walked along this narrow path in Indian file, the Papuan boy in front, Mrs. Abel in the middle, and her

husband behind. They had not gone very far when he saw creeping along among the trees on either side, naked men—Papuan cannibals—with spears in their hands. He knew that if they turned and ran back these Papuan Islanders would kill them at once.

In a few moments the Papuan boy also saw what was happening, and stopped to urge them to go back. But Mr. Abel said:

"No, we must go forward at whatever cost, for to go back would mean death."

At last they came to an open clearing in the forest, where there was a village. In that village they found all the men standing in array against them, armed with spears and bows and arrows, with hate in their eyes. Not a woman nor a child was to be seen. (When the women and children are sent out of the village in that way, it means death.)

"What can we do?" asked Mrs. Abel of her husband.

"We can do nothing but hope," he answered. "Let us sit down on that fallen tree."

So they sat down together on the trunk of the tree, looking death in the face.

Then Mrs. Abel, glancing to the left, saw a Papuan woman lying in doorway of a hut. God had given to her also the most beautiful present in the world—a baby girl. She was only a few hours old, and the mother had been found too ill to be moved from the village with the other women and children.

Mrs. Abel forgetting all about the men with their spears and bows and arrows and the death that faced her, and only remembering the little girl she herself had lost, jumped up and ran towards the hut, picked up the little brown baby and hugged her to herself with mother-love, kissed her and gave her back to the Papuan mother.

Every man in that village threw down his spear, threw down his bow and arrow. They asked the missionaries what they could give them. They carried fruit down along the narrow path to the shore and loaded up the boat with it. They waved good-bye to the missionaries whom, an hour before, they had meant to kill.

Deep down in those men, under their horrible cruelty, was a Sleeping Beauty. And Mrs. Abel, like the prince in the fairly story came through the wood to where the Sleeping Beauty lay, and as she kissed the Papuan baby, the Beauty of the Spirit of Love woke up within the hearts of those dark men.

Programme

Teachers' Conference on Christian Education

TUESDAY, APRIL 22—FRIDAY, APRIL 25, 1941.
PLACE: METHODIST BOYS SCHOOL, KUALA LUMPUR.
THEME: "GUIDING THE CHILD IN THE CHRISTIAN LIVING"

I. DEVOTIONS. 8.00-8.30 a.m.
- Tuesday ..... "The Child and the Home"
- Wednesday ..... "The Child and the School"
- Thursday ..... "The Child and the Community"
- Friday ..... "The Child and the Church"

II. OBSERVATION OF TEACHING. 8.40—9.25 a.m. (Daily).
- Kindergarten Group (Ages 4-5) Beginners' Department in Church School. Mrs. Tay Soo Keng.
- Primary & Standard I. (Ages 6-8) Primary Department in Church School. Mrs. Chin Chock Lim.
- Standards II & III. (Ages 9-11) Junior Department in Church School. Mrs. Tan Teik Hoe.

III. GROUP LECTURES. 9.35-10.20 a.m. (Daily).
- Kindergarten ..... Lecturer: Miss Eva I. Nelson.
- Primary & Std. I. ..... Lecturer: Miss D. Moreton.
- Standards II & III ..... Lecturer: Miss E. Dahlin.

IV. GROUP DISCUSSIONS. 10.25-10.55 a.m. (Daily).

V. RECESS. 10.55-11.10 a.m.

VI. ORGANISATION OF GROUP FINDINGS. 11.10-11.40 a.m. (Daily).
- (a) Group leaders and members of Groups will meet and organize their reports which will be given in the evenings at 8 to entire Conference.
- (b) Individual conferences and examination of materials.

VII. LECTURE. 11.40 a.m.-12.30 p.m.
- Tuesday ..... "Use of Art in Guiding the Child in Christian Living." Miss E. Olson.
- Wednesday ..... "Use of Drama in Guiding the Child in Christian Living." Mr. L. Heimark.
- Thursday "Use of Music in Guiding the Child in Christian Living."
- Friday ..... "Use of Group Activities in Guiding the Child in Christian Living." Rev. E. S. Lau.

VIII. TIFFIN. 12.40 p.m.

IX. TEA. 4.00 p.m.
Reception on Tuesday.
Wednesday and Thursday—informal meetings of R.E. Commission members who are attending the Conference.

X. RECREATION AND EXCURSIONS. 4.30-6.30 p.m.

XI. DINNER. 7.00 p.m.

XII. REPORTS OF GROUP FINDINGS. Daily from 8.00 to 8.30.

XIII. EVENING PROGRAMMES. 8.30 p.m.
- Tuesday ..... Play by Kuala Lumpur Tamil Epworth League.
- Wednesday ..... The School Survey by Rev. Ho Seng Ong.
- Thursday ..... Worship Service with Holy Communion. Sermon Subject: "Christ's Challenge to Teachers." Dr. H. B. Amstutz, Speaker.

At Easter time when the seeds grow into flowers, and the butterflies begin to break out from the chrysalis, we sing with great joy:—

"Christ, the Lord, is risen to-day."

And to-day Jesus Christ, the Prince Charming, the Light of the World—alive for evermore, calls boys and girls to help Him to wake up the Sleeping Beauty in all the world.

Adapted from BASIL MATHEW'S *Story in "Easter-Tide Stories"*

OUR SCHOOL MAIL BAG

THIS IS A DEPARTMENT FOR BOYS AND GIRLS who are studying in our Methodist Schools in Malaya, Sumatra and Borneo. Contributions from school boys and girls whose parents are subscribing to the Malaysia Message no matter in what part of the world they are living, will be welcome.

Original short stories, poems, descriptions of hobbies and interesting letters are considered. For each article or contribution accepted and published a year's subscription to the Malaysia Message or a book valued at one shilling or fifty cents from the Methodist Book Room, Singapore, will be given.

Odds and Ends of Essays from our Schools

"CREAKS"

Now what is a creak? A creak is a grating sound. When one stands on a loose board in one's house it gives forth a creaking sound. Creaks can come from almost anywhere and sometimes they are very annoying.

The creaking of the sail ropes on a ship can be excused--for this is the wind's conversation. The creaking of oars one is used to, but the creaks in the room of a house are too eloquent to be restful.

No doubt the Ark creaked when the elephants went into it, but Noah was not startled for he expected it. Our ancestors were not troubled with creaks for they lived in earthen houses. There were very few doors if any. Anyway a door is meant to move, and creak it must, to let its mission be known.

It is very fortunate that the earth does not creak when we walk for we should go mad with all the creaks and squeaks. We should be grateful that our joints do not creak. It would have made the world a very noisy world if they did.

Creaks are the most eloquent of sounds and to some extent they render television unnecessary. You can tell when the person in the room next to yours gets up or goes to bed. I am always discovered by the creak of a loose board when I return from the pictures. Then comes the inevitable question "Who's there?" and the inevitable answer in the form of another creak. It carries eeriness, suspicion, and alarm in its bosom. It is the essence of the "thriller" in literature "Something creaked," we read. "Was it the door? He could not be sure, but there seemed a figure outlined, it seemed to be drawing closer and closer."

Is there anything more eerie than to hear the floor creaking when no one has walked over it? You are in bed, the house is still, not even an insect stirs, and suddenly you hear the floor give a creak that sets your hair on end. For the present it floors you, doesn't it? It is equally thrilling when you hear your almeirah, in the silence of the night, emit a sharp creak. It gives you a start and you sit up in bed expecting any moment to see someone come out of it. At such moments we need hearts of oak or better still, teak. At this moment even your very bed seems to creak.

Now we begin to wonder what is the cause of these creaks. May be the creaks come from imprisoned sunlight, which once streamed on the trees in the forest, now restive in the planks made from it.

You can oil a creaky hinge but what can you do to a creaky floor or wardrobe. There are no "silencers" for creaks. The older wood becomes, the creakier it grows. So we pace the floor and think. Fortunately the mind does not creak, and there at least, we are safe. But as we pace, the floor still continues its creaking. May be it is protesting against the size of our feet or our weight.

Creaking can only be silenced when dry-rot sets in. So we should laugh at them for creaks bring no terror to a merry heart. Our life is a creaky affair at best, perhaps, but if our faith has no creaks we go to the end undaunted.

A. C. NEUBRONNER,
School Certificate Class, Teluk Anson.

THE TODDY EVIL

The sale of toddy in Malaya is a government monopoly. Most Indian labourers and Punjabis drink toddy. A few Indians who have the welfare of their brethren at heart, have time and again pleaded with the authorities to prohibit the sale of toddy. Sad to say, their pleas have fallen on deaf ears.

One will naturally turn round and say that the government surely will not force Indian labourers to waste their money on toddy. Well, suppose the government prohibits the sale of toddy, the labourers will certainly stop drinking it because they will not be able to obtain it. The government can close down all toddy shops if the welfare of the labourers is considered. The illiterate Indians do not know that it is to their disadvantage to drink toddy.

What have the Indians, who are the leaders of their community, done to abolish this evil of toddy drinking? Decidedly, there is no better purpose for the Indians than to serve their own brothers. The evils of toddy drinking are not unknown. The illiterate labourers cannot be blamed for what they are doing, as they are not able to realise their mistakes. It is the bounden duty of the better informed Indians to free them from this evil of toddy drinking and help them to spend wisely their meagre income. Cannot the leaders of the various Indian Associations in Malaya get together and approach the authorities to prohibit the sale of toddy? Initiative by Indian leaders is necessary.

JOGINDER SINGH,
A.C.S., Malacca.

SOME TALES OF MALACCA

Ancient history relates that following the conquest of Singapore in 1252 and the withdrawal of the remnants of the Malay population to Malacca, a new city was founded here. The founder was Raja Secunder (or Iskandar Shah), the erstwhile chief of Singapore.

The city derived its name from the following incident. One day as the Prince was out hunting he rested under a tree near the coast. One of his dogs, prowling among the bushes roused a mouse-deer. The animal at bay attacked the dog and forced it into the water. The Raja delighted at the courage of the pelandok (mouse-deer) said that it was a good place to build a city. He called it "MALACCA," after the tree under which he was resting.

There is a well at the foot of Bukit China. Formerly this well supplied Malacca town with water. It is said that anyone who drinks the water of this well will not forget old Malacca.

Another tale not very familiar to most of us, is well-known among the Roman Catholics in Malacca. Before the reclamation scheme at Fort Road was started there was a rock off the shore on the right side of the pier. It was said that St. Francis Xaxier stood on this rock when he cursed the people of Malacca because they would not listen to his teachings. But now we find that Malacca has become an important centre for the propagation of the Roman Catholic faith.

In old Malacca there are strange tales about our buildings and the best known is that of the subterranean tunnel which connects the vestry of the Church of Our Lady of the Annunciation on St. Paul's Hill to the Old Gate at the foot of the hill and from thence to St. John's Hill Fort. We can still see a little of the remains of this subterranean tunnel at these three places. Some people say that the tunnel has many off-shoots and that several dogs and men have gone in but disappeared completely.

LAM KWI FOOK,
A.C.S., Malacca.

CERTAIN MOVIES ARE TRUE TO LIFE

In this matter-of-fact world, movies may be called the mental sweets and chocolates of daily life. They form an enchanted land where fancy may roam at will. They are the product of the soul, and the mind of the artist. The actor has absolute control over his picture, of which the charm is its living force.

Some of the pictures shown on the screen at the present time are faithful copies of real life. The record of life speaks to the emotions, and gives the touch of human interest to the record

GOOD BOOKS

VE MONEY!

By John M. Versteeg

John M. Versteeg, for the past eight rs has been the minister of Walnut Hill- ondale Church in Cincinnati. Born in Den lder, Netherlands, September 9, 1888, he nt to America when a lad of eleven, his her having been called to the pastorate of Dutch-speaking Church in Paterson, New sey. He dedicated himself to the ministry a consecreation service of an Epworth ague Institute, conducted by Lynn Harold ugh. Dr. Versteeg's present book, Save ney!, is written especially for the man in pew and is designed to present the Chris- n view, and to persuade to the Christian use of money. **$2.50; by post $2.68**

CIAL SALVATION

Religious Approach to the Problems of Social Change

By John C. Bennett

It is the purpose of this forceful and id book to point the way out of the sent confusion about the relation between salvation of the individual and the nging social conditions. Mr. Bennett ws how the conditions and fruits of per- al salvation are firmly linked to the terment of the existing social order, and t the confusing division between personal social Christianity is supported not only selfish interests which find it convenient this division to exist, but is also the result theological error.

No longer, asserts the author, can problems ch have a strong social interest be rele- ed to an optional appendix which Chris- ity may choose to ignore.

In this "theological preface to social on" Mr. Bennett, well known as one of younger leaders in social and religious ught, lays bare many of the evils infecting day. He outlines the function that the rch must play in the present crisis, if it is survive. He faces facts bravely and with imism. He is not afraid to attack ideas t have wide credence among thinking ple. And he does not stop with describing conditions that exist—he indicates a way

As a constructive attempt to solve a blem which contains elements of the test peril to Christianity, Mr. Bennett's k merits the attention of every thought- person. **$5.00; by post $5.27**

E MASTER

ife of Christ

By Walter Russell Bowie

"My purpose has not been to compile a mentary, but to create a portrait. I have red—so far as one may attempt it—to ray the face and form of Jesus according he truth; and to ascertain the truth, one s to have considered the aspects of him h the surest scholars have reflected. But, e end, a portrait must be judged not by dissected elements, but by such living and incing unity as may be manifest in f. It is not helped by being pinned with of reference to show that this or that and color are guaranteed by the fact others have used them before."

—*The Author*

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By Lettice Milne Bae

The woman who touched the Master's garment in the crowd is identified in this thoughtful novel with Bernice, sister of Nicodemus. Barred by illness from marriage to the heir of Philip the Tetrarch, she seeks in desperation the healing touch of one who was then regarded only as a popular agitator and charlatan.

Through Bernice's eyes we are shown the hostility felt against Christ by the ecclesiastical authorities; the bewilderment of earnest seekers after the truth—Nicodemus, Philip Aristobulus, Joseph of Arimathea; the judgement before Pilate, and the journey to the Cross. Set against the lives of a group of well-drawn characters, these events gain a new significance through human interest and imaginative insight. **$2.75; by post $2.94**

WE PRAY THEE, LORD

Studies in Positive and Creative Prayer

By Roy Wallace Thomas

How lift one's needy soul to our waiting God for the touch of His renewing power? How attain in one's prayer life the effective prayer of Jesus?

How arrive at the understanding of what prayer is; and what it is not? Of what prayer can do; as well as what it cannot do?

How better the forms and patterns of prayer, public and private? How arrive at an effective, practicable technique of prayer that is positive and creative?

To the above questions, and many others just as vital and important, this book interestingly, instructively, and helpfully supplies the answers. It should help in many ways to overcome the spiritual impotency which is a direct result of prayer that "tasks" of God rather than using prayer as a means of making it possible for Him to work in and through us to convert both the individual and society. **$3.15; by post $3.36**

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What Would Jesus do?

By Charles M. Sheldon

This is the complete authorized edition of the most popular book—with the exception of the Bible—that has ever been written. Over 20,000,000 copies have been sold—in all corners of the world and in all languages—and it is as well-loved and as pertinent today as when it first came from the press.

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DRAMATIC MOMENTS

In the Life of Jesus

By Ralph P. Claggett

Mr. Claggett is pastor of the Congregational Church at Highland Park, Michigan. During his eight years in Detroit he has been a member of the faculty of the Detroit School of Religion, and has taught at the Training Center of the Metropolitan Staff of the Y.M.C.A. He wrote and produced a Passion Play called The Son of Man, combining religious music, art and drama: a thirteen episode drama that has drawn a thousand people annually for three years. In addition Mr. Claggett is the author of the book Christ in High School Life, and of the present book. The imaginative ventures into the life and times of Jesus portrayed in this book grew out of experience. Mr. Claggett is also the author of four religious plays.

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of the past, "as in water face answereth to face," so the heart of man to man. Therefore movies with historical background are worth-while seeing.

We must judge the movies by the final tests of tone, influence, and moral teaching. Are they good in all those respects? Is the show likely to make the world better and purer? Do we feel the better by seeing them? Any picture which fulfils these three demands in the best way may be accounted a good one, and worth seeing. In this case movies may be termed as a guide from which we can draw endless lessons of warning and example. Moreover, the impressions conveyed to the brain through the eye are much more vivid and permanent than those carried by the auditory nerves.

Take for instance the picture called "I am a Fugitive." Here we have the effects of tyranny. A few years ago, the "Good Earth" which attracted hundreds of people depicted a story of the soil—of man's ultimate dependence on the soil for life itself. The picture conveyed to us a universal sense of the primitive nobleness of womanhood, its courage, devotion and its touching small vanities.

Good pictures impart sympathy, activity and moral power, of which "David Copperfield" is a good example. This picture was enjoyed alike by old and young, by rich and poor. There is a touch of reality about the story, because it is an account of the author's own life. It is a full and vivid life-story, which gives endless scope for description of character and scenery. The descriptive scenes are remarkable for their power and vividness, for instance those of the storm and shipwreck.

Lastly, we can safely conclude that with regard to the preceding medium, certain movies are considered true to life.

SEE SAW HEOK,
School Certificate Class, A.C.C.S., Penang

Grin & Bear'em

Mother—John, it's positively shameful the way Junior talks. I just heard him say, "I ain't went nowhere"!

Father—I should say it is shameful. Why, he has traveled twice as much as most boys his age!

A little girl was spending her first night away from home. When it began to get dark she commenced to cry. "Why, dear," asked the hostess "what is the matter? Are you homesick?" "No," came the reply, "I'm heresick!"

"Children," said a teacher, "be diligent and steadfast, and you will succeed. Take the case of George Washington. Do you remember my telling you of the great difficulty George Washington had to contend with?"

"Yes, ma'am," said a little boy. 'He couldn't tell a lie."

MORE OR LESS PERSONAL. . . .

Bishop and Mrs. Edwin F. Lee, who are still in The Philippines, are expecting to return to Singapore about the end of May. They will leave for Sibu, Sarawak, on June 14th and will visit our work in the Sibu District and the newly opened Dyak work at Kapit. They will also take part in the Annual Pastor's School at Sibu.

Mr. and Mrs. Noel Horley of Penang announce the birth of their first child, John Hugh, born March 10th. Mr. Horley is Headmaster of the Middle School of the Anglo-Chinese School, Penang, and assistant Pastor of the Wesley Church.

Cable information has been received that Mr. T. R. Doraisamy of the Anglo-Chinese School, Singapore, has passed the Inter Arts examination of the London University. He offered Ethics and Logic as his optional subjects. We extend to him our heartiest congratulations.

The Rev. D. P. Coole has accepted the post of the Chief Warden, Air Raid Precautions, Kampar. Most of the Staff of the Anglo-Chinese School, Kampar, are either in A. R. P. work or First Aid and Mr. Coole, is Director of Passive Defence, has been extremely busy getting his town organized and is happy to report that Kampar made a very good showing during the black-out exercises held early in the month of March.

Mr. and Mrs. D. G. Jayasekara of Taiping are happy to announce the birth of their third child, Paul, on Wednesday 12th March, 1941. Mr. Jayasekara having declined the office of President this year is now serving as Hon. Secretary of the Taiping Epworth League in which his wife is also an active member. For many years he has been identified with the Epworth League Movement in Malaya and has taken a large responsibility in the work of the K. L. and Taiping Leagues. Mr. Jayasekara is in Government service in the Electrical Department.

Miss Mechteld Dirksen has gone to Kuantan, Pahang, to take up the work of the Methodist Girls School there. She returned to Malaya from Manila last month, and relieves Miss Thirza Bunce to carry on her work as Treasurer of the Women's Division. Miss Bunce came to Singapore the middle of March and will stay until about Easter, when she will go to Ipoh to join the staff of the Anglo-Chinese Girls School.

Rev. and Mrs. Herbert H. Peterson left Klang on March 24th and sailed from Singapore on the 27th via Hongkong, for the U.S.A. Mr. Peterson has been Principal of the Anglo-Chinese School, Klang, and Pastor of the Wesley Church, and Mrs. Peterson has been Principal of the Methodist Girls' School. The Peterson's expect to spend most of their furlough at the University of Denver. Mr. Peterson's position in the Anglo-Chinese School has been filled by the appointment of Mr. Hugh F. Clancy, of the Secondary School of the Methodist Boys' School, Kuala Lumpur. Miss Minnie L. Rank is acting Principal of the Girls' School.

Mrs. Hugh F. Clancy and daughter, Patricia, sailed for America, from Singapore, on March 27th via Hongkong.

The Malaya Woodstock School Party left from Singapore and Penang the last of February with Mrs. Douglas P. Coole acting as escort as far as Rangoon. There the Party joined with the Burma and Thailand Parties and proceeded on to Calcutta and Mussoorie where they arrived March 15th. The children in the Malaya party were: Betty and Gerald Summers of Sibu, Sarawak, Beverly and Bruce Amstutz of Singapore, Francis and Robert Blasdell of Malacca, Mary Proctor of Seremban, Eileen Velge of Kuala Lumpur, Paul and Andrew Coole of Kampar, and Stanley and Bernice Patterson of Penang.

CORRESPONDENCE

St. Andrews School,
Singapore,
10 March 1941.

Editor, Malaysia Message,
Sir:

I congratulate you on the high standard of production of the Malaysia Message and on the right emphasis you give to different topics discussed in its pages.

Wishing the Malaysia Message continued success in its useful career as a high class religious monthly under your editorship.

Yours sincerely,
D. D. CHELLIAH

Anglo Chinese School,
Taiping,
20 February 1941.

Editor, Malaysia Message,
Sir:

I shall be pleased to correspond with the Second Vice-Presidents of League Chapters elsewhere with a view to exchanging ideas. Also any member of any other Chapter, who would like to do so, is cordially invited to write to the above address.

Yours in Christian Fellowship,
DAVID D. SINGH,
Second Vice-President,
Taiping Union Epworth League.

MISSIONARIES ATTENTION

We wish to advise all Missionaries and others who write to foreign countries, such as U. S. A., that they must put their full name and postal address on the covers. Word has been received from Dr. Frank T. Cartwright, Associate Secretary of the Methodist Board of Foreign Missions, New York, that they have received a number of letters from correspondents out here on which the post office had stamped the request that the Board's correspondents be warned about this.

American Foreign Insurance Association

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United States Fire Insurance Co., New York, N.Y.	34,544,933.08
Westchester Fire Insurance Co., New York, N.Y.	18,007,269.21
Total.	U.S. $735,401,307.41

*These Companies write fire insurance business as well as marine insurance business in Malaya.

Local Managers: The Halifax Fire Insurance Co. of Halifax, Nova Scotia (Inc. in Canada)

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